A Critical Theological Examination of Marcionism Through Its Own Textual Resources

以馬吉安主義自身文獻資源進行之批判性神學考察

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PART I: INTRODUCTION AND HISTORICAL CONTEXT

第一部分：導論與歷史背景

1.1 What Is Marcionism? / 何謂馬吉安主義？

Marcionism was one of the earliest and most influential divergent theological movements in the history of Christianity. It originated in Rome around 144 CE with the teachings of a man named Marcion of Sinope (Μαρκίων ὁ Σινωπεύς / *Markíōn ho Sinōpeús*), and it proposed a radical theological system built upon a fundamental dichotomy between two divine beings: a wrathful, legalistic "Creator God" (the Demiurge) identified with Yahweh of the Hebrew Bible, and a higher, previously unknown "Supreme God" of pure love and mercy, revealed exclusively through Jesus Christ and the Apostle Paul.

馬吉安主義（Marcionism）是基督教歷史上最早且最具影響力的異端神學運動之一。它起源於約公元144年的羅馬，由一位名叫辛諾普的馬吉安（Μαρκίων ὁ Σινωπεύς / *Markíōn ho Sinōpeús*，即黑海南岸辛諾普城的馬吉安）所創立。此一神學體系建基於兩位神聖存有之間的根本二元對立：一位是忿怒的、律法主義的「造物主」（即造物神 Demiurge），被等同為希伯來聖經中的耶和華（Yahweh）；另一位則是更高的、先前不為人知的「至高神」，純然慈愛與憐憫，唯獨透過耶穌基督與使徒保羅方得彰顯。

Unlike many Gnostic systems that relied on secret mythological revelations and elaborate cosmologies of aeons and emanations, Marcionism appealed to Scripture — specifically, to a carefully curated canon of texts. This canon consisted of two parts: the *Evangelion* (Εὐαγγέλιον / *Euangélion*), a version of the Gospel closely related to (and likely derived from or ancestral to) the Gospel of Luke, and the *Apostolikon* (Ἀποστολικόν / *Apostolikón*), a collection of ten Pauline epistles. In addition, Marcion composed a work called the *Antitheses* (Ἀντιθέσεις / *Antithéseis*), which set forth systematic contradictions between the Old Testament deity and the God revealed in the New Testament.

與許多依賴秘密神話啟示及複雜之永世流出（aeons and emanations）宇宙論的諾斯底主義體系不同，馬吉安主義訴諸於經文——具體而言，是一套經過精心篩選的經典正典。此正典由兩部分組成：《福音書》（Εὐαγγέλιον / *Euangélion*），即一部與《路加福音》密切相關的福音版本（可能由路加刪修而成，亦有學者主張相反方向）；以及《使徒書》（Ἀποστολικόν / *Apostolikón*），收錄保羅的十封書信。此外，馬吉安另撰有一部名為《對立論》（Ἀντιθέσεις / *Antithéseis*）的著作，系統性地列舉舊約之神與新約所啟示之神之間的矛盾。

The movement was so powerful that it established rival churches with their own bishops, liturgies, and sacraments across the Roman Empire and beyond — persisting into the tenth century in some regions of the Near East. The Church Fathers regarded it as the most dangerous heresy of its time: Tertullian wrote a massive five-book refutation (*Adversus Marcionem* / *Against Marcion*, c. 208 CE), Epiphanius addressed it in his

Panarion (Section 42), and Irenaeus, Justin Martyr, Hippolytus, and others produced polemics against it.

此運動勢力之大，在整個羅馬帝國及其他地區建立了擁有自身主教、禮拜儀式和聖禮的對立教會——在近東某些地區甚至延續至公元十世紀。教父們視之為當時最危險的異端：特土良（Tertullian）撰寫了長達五卷的駁斥著作（*Adversus Marcionem*《駁馬吉安》，約公元208年）；以彼凡尼（Epiphanius）在其《百藥箱》（*Panarion*）第42章中加以論述；愛任紐（Irenaeus）、殉道者游斯丁（Justin Martyr）、希坡律陀（Hippolytus）及其他教父亦撰文駁斥。

1.2 Marcion of Sinope: The Founder / 辛諾普的馬吉安：創始人

Marcion (c. 85–160 CE) was born in Sinope (modern Sinop, Turkey), a prosperous port city on the southern coast of the Black Sea in the Roman province of Pontus. According to patristic testimony — primarily from Tertullian, Epiphanius, and Hippolytus — he was the son of a bishop of Sinope and was reportedly a wealthy shipowner (*nauclerus* in Tertullian's Latin). His wealth allowed him to make a substantial financial donation to the church of Rome upon his arrival there around 140 CE, shortly after the Bar Kokhba revolt (132–136 CE).

馬吉安（約公元85–160年）出生於辛諾普（今土耳其錫諾普），一座位於黑海南岸、羅馬帝國本都行省的繁榮港市。根據教父文獻——主要來自特土良、以彼凡尼和希坡律陀——他是辛諾普一位主教之子，據報為富有的船主（特土良的拉丁文中稱為 *nauclerus*）。其財力使他在約公元140年抵達羅馬時，向羅馬教會捐獻了一筆可觀的資金，此時距巴爾·科赫巴起義（132–136 CE）結束不久。

Tertullian confirms this biographical detail in *Adversus Marcionem* 4.4.3:

Latin: *"…cum et pecuniam in primo calore fidei catholicae ecclesiae contulit, proiectam mox cum ipso."*

Translation: "…since he even contributed money in the first warmth of his faith to the catholic church, which was soon afterwards cast out along with him."

翻譯：「……因為他在信仰初期的熱忱中向大公教會捐獻了金錢，此金錢不久後隨他本人一同被退還。」

In Rome, Marcion came under the influence of the Syrian teacher Cerdo (Κέρδων / *Kérdōn*), who also taught that the God of the Law and the Prophets was distinct from the Father of Jesus Christ. Around 144 CE, Marcion formally broke with the Roman church — or was excommunicated by it — and established his own ecclesiastical community. The famous encounter recorded by Irenaeus describes Polycarp's reaction upon meeting Marcion:

在羅馬，馬吉安受到敘利亞教師克爾東（Κέρδων / *Kérdōn*）的影響，克爾東亦教導律法與先知的神不同於耶穌基督之父。約公元144年，馬吉安正式與羅馬教會決裂——或說被逐出教會——並建立了自己的教會團體。愛任紐所記載的那段著名的相遇，描述了坡旅甲（Polycarp）見到馬吉安時的反應：

Greek (Irenaeus, *Adversus Haereses* 3.3.4): Καὶ αὐτὸς δὲ ὁ Πολύκαρπος Μαρκίωνί ποτε εἰς ὄψιν αὐτῷ ἐλθόντι καὶ φήσαντι· Ἐπιγινώσκεις ἡμᾶς; ἀπεκρίθη· Ἐπιγινώσκω, ἐπιγινώσκω τὸν πρωτότοκον τοῦ Σατανᾶ.

Transliteration: *Kaì autòs dè ho Polýkarpos Markíōni pote eis ópsin autôi elthónti kaì phḗsanti: Epiginṓskeis hēmâs? apekríthē: Epiginṓskō, epiginṓskō tòn prōtótokon toû Satanâ.*

Translation: "And Polycarp himself, when Marcion once came to meet him and said, 'Do you recognize us?' replied: 'I do recognize you — I recognize the firstborn of Satan.'"

翻譯:「坡旅甲自己，當馬吉安有次前來見他並說:『你認得我們嗎？』他回答說:『我認得你——我認得撒但的長子。』」

PART II: THE BELIEFS AND TEACHINGS OF MARCIONISM

第二部分:馬吉安主義的信仰與教義

2.1 The Doctrine of Two Gods / 二神論

The central and most radical teaching of Marcionism is theological ditheism — the belief in two entirely distinct divine beings. The first is the *Demiurge* (Δημιουργός / *Dēmiourgós*), or Creator God, who made the material world and gave the Mosaic Law. This god is characterized by justice, wrath, jealousy, inconsistency, and limited knowledge. The second is the *Supreme God* (ὁ ἀγαθὸς θεός / *ho agathòs theós*, "the Good God"), also called the *Alien God* or *Stranger God* (ὁ ξένος θεός / *ho xénos theós*), a being of pure love, mercy, and goodness who was entirely unknown before his self-revelation in Jesus Christ.

馬吉安主義最核心且最激進的教義是神學上的二神論——相信存在兩位截然不同的神聖存有。第一位是造物主（Δημιουργός / *Dēmiourgós*），即創造物質世界並頒賜摩西律法的神。此神之特徵為公義、憤怒、嫉妒、反覆無常與有限的知識。第二位是至高神（ὁ ἀγαθὸς θεός / *ho agathòs theós*,「善神」），亦被稱為外來之神或陌生之神（ὁ ξένος θεός / *ho xénos theós*），一位純然慈愛、憐憫與良善的存有，在耶穌基督中自我啟示之前完全不為人知。

Marcion drew this fundamental distinction from a selective reading of Paul's letters, particularly Galatians and Romans, and from his *Antitheses*, which set Old Testament passages of divine wrath and caprice against New Testament passages of grace and mercy.

馬吉安從對保羅書信——特別是《加拉太書》和《羅馬書》——的選擇性閱讀以及其《對立論》中推出此一根本區分，將舊約中神聖忿怒與喜怒無常的經文與新約中恩典與憐憫的經文加以對比。

2.2 Rejection of the Old Testament / 拒絕舊約

Marcionism completely rejected the Hebrew Bible as Scripture for Christians. Marcion regarded the Old Testament as the authentic record of a real but inferior deity — the Creator God — whose character was exposed by his own scripture as inconsistent, vengeful, and ignorant. He pointed to passages such as:

馬吉安主義徹底拒絕將希伯來聖經作為基督徒的經文。馬吉安將舊約視為一位真實但低等之神——造物主——的真實記錄，其性格經由其自身經文暴露為反覆無常、報復心強且無所不知。他指出以下經文：

Hebrew (Isaiah 45:7): יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע

Transliteration: *Yōṣēr ʾōr ūvōrēʾ ḥōšeḵ, ʿōśeh šālōm ūvōrēʾ rāʿ*

Translation: "I form the light and create darkness; I make peace and create evil."

翻譯：「我造光、也造暗；我施平安、也降災禍。」

This verse was a cornerstone of Marcion's *Antitheses*. As the reconstruction of the Antithetical argument preserved through Tertullian's hostile witness shows, Marcion's reasoning ran as follows: "I create evil" — This god is the author of evil — there must be another God, after the analogy of the good tree producing its good fruit (Luke 6:43–44). In Christ is found a different disposition, one of simple and pure benevolence — which differs from the Creator. In Christ, a new God is revealed.

這節經文是馬吉安《對立論》的基石。透過特土良的敵對見證所保存的對立論論證重建顯示，馬吉安的推理如下：「我降災禍」——此神是災禍的製造者——依循好樹結好果的類比（路

加福音6:43–44），必然存在另一位神。在基督裡發現了一種不同的性情，一種純粹良善的慈愛——這與造物主截然不同。在基督裡，一位新的神被啟示出來。

2.3 The Docetic Christology / 幻影基督論

Marcionism held a Docetic view of Christ — that is, Jesus did not possess a real physical body but only appeared to be human. Since matter was the creation of the inferior Demiurge, the Supreme God's emissary could not truly participate in material existence. According to Hippolytus, Marcion's Christ was "revealed as a man, though not a man." In the *Evangelion*, Jesus simply "descended" (*descendit* / κατέβη / *katébē*) into Capernaum from heaven:

馬吉安主義持幻影基督論——即耶穌並不擁有真正的肉身，而僅僅是看起來像人。由於物質是低等造物主的創造物，至高神的使者不可能真正參與物質性的存在。根據希坡律陀的記載，馬吉安的基督「顯為人，卻非人」。在《福音書》中，耶穌僅僅是從天上「降下」（*descendit* / κατέβη / *katébē*）至迦百農：

Evangelion (= Gospel of the Lord) opening (cf. Luke 3:1a / 4:31): Ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος… Ἰησοῦς κατέβη εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας

Transliteration: *En étei pentekaidekatôi tês hēgemonías Tiberíou Kaísaros… Iēsoûs katébē eis Kapharnaoùm pólin tês Galilaías*

Translation: "In the fifteenth year of the reign of Tiberius Caesar… Jesus descended into Capernaum, a city of Galilee."

翻譯：「在提庇留凱撒在位的第十五年……耶穌降至加利利的一座城迦百農。」

2.4 Paul as the Sole True Apostle / 保羅為唯一真使徒

Marcion believed that the original twelve apostles had corrupted the message of Jesus by re-Judaizing it. Only Paul, who received the gospel directly from Christ through

revelation (Galatians 1:11–12), preserved the authentic teaching. Marcion's *Apostolikon* collected ten of Paul's letters (excluding the Pastoral Epistles):

馬吉安相信原始的十二使徒已經通過將之重新猶太化而腐化了耶穌的信息。唯有保羅——直接透過啟示從基督領受福音（加拉太書1:11–12）——保存了真正的教導。馬吉安的《使徒書》收錄保羅的十封書信（排除教牧書信）：

Galatians 加拉太書, 1 Corinthians 哥林多前書, 2 Corinthians 哥林多後書, Romans 羅馬書, 1 Thessalonians 帖撒羅尼迦前書, 2 Thessalonians 帖撒羅尼迦後書, Laodiceans 老底嘉書 (= Ephesians 以弗所書), Colossians 歌羅西書, Philemon 腓利門書, Philippians 腓立比書.

2.5 Ascetic Ethics / 禁慾倫理

Because the material world was the defective creation of the Demiurge, Marcionism imposed a rigorous ascetic ethic. Marriage and procreation were discouraged or forbidden, as they perpetuated the Demiurge's flawed creation. Marcion refused to readmit those who had lapsed under Roman persecution — a severity that exceeded even the mainstream church's discipline.

由於物質世界是造物主的缺陷造物，馬吉安主義施加了嚴格的禁慾倫理。婚姻和生育被勸阻或禁止，因為它們延續了造物主有缺陷的創造。馬吉安拒絕重新接納那些在羅馬迫害下叛教的人——其嚴厲程度甚至超過了主流教會的紀律。

2.6 The Two Christs / 二基督論

Marcion distinguished between two Christs: the Messiah promised by the Creator God — a military figure who would restore the Jewish state — and the Christ of the Supreme God, a spiritual being sent for the salvation of all humanity. As the *Antitheses* fragment preserved through Tertullian states:

馬吉安區分了兩位基督：造物主所應許的彌賽亞——一位將恢復猶太國家的軍事人物——以及至高神的基督，一位為全人類的救贖而差遣的靈性存有。正如透過特土良保存的《對立論》殘篇所述：

"The Christ who in the days of Tiberius was, by a previously unknown God, revealed for the salvation of all nations, is a different being from him who was ordained by the Creator God for the restoration of the Jewish state, and who is yet to come."

「在提庇留時代，由一位先前不為人知的神所啟示、為萬國之救贖而來的基督，與造物主為恢復猶太國家而設立、尚未到來的那一位，是截然不同的存有。」

PART III: REFUTATION OF MARCIONISM FROM ITS OWN SOURCES

第三部分：以馬吉安主義自身文獻駁斥其神學

The following refutation draws exclusively from Marcionism's own canonical texts — the *Evangelion*, the *Apostolikon*, and fragments of the *Antitheses* — as reconstructed from the hostile yet textually detailed witnesses of Tertullian (*Adversus Marcionem*), Epiphanius (*Panarion* 42), and the *Dialogue of Adamantius*. The aim is to demonstrate that Marcion's own accepted scriptures undermine, contradict, and refute his theological system from within.

以下的駁斥完全取材自馬吉安主義自身的正典文本——《福音書》、《使徒書》及《對立論》殘篇——根據特土良（《駁馬吉安》）、以彼凡尼（《百藥箱》第42章）及《阿達曼提烏斯對話錄》等敵對但文本詳盡的見證所重建。其目的是要證明馬吉安自己所接受的經文從內部顛覆、矛盾並駁斥了他的神學體系。

3.1 The Evangelion Affirms the Creator God as the Father of Jesus

《福音書》確認造物主為耶穌之父

Argument: Marcion's central thesis is that Jesus came from a God entirely alien to the Creator. Yet Marcion's own *Evangelion* repeatedly and irrevocably identifies the Father of Jesus with the God who governs the created order — the very God Marcion calls the Demiurge.

論點：馬吉安的核心論題是耶穌來自一位與造物主完全不同的神。然而馬吉安自己的《福音書》反覆且不可逆轉地將耶穌之父與統管受造秩序的神——正是馬吉安所稱的造物主——等同起來。

A. "Be Merciful, as Your Father Is Merciful" (Evangelion / Luke 6:36)

「你們要慈悲，像你們的父慈悲一樣」（《福音書》/ 路加福音**6:36**）

This verse is attested as present in Marcion's *Evangelion* by Tertullian (*Adv. Marc.* 4.17) and was retained in the text.

此經節經特土良（《駁馬吉安》4.17）證實存在於馬吉安的《福音書》中，並被保留在文本內。

Greek (reconstructed Marcionite Evangelion): Γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

Transliteration: *Gínesthe oiktírmones, kathὸs ho patὲr humῶn oiktírmōn estín.*

Translation: "Be merciful, just as your Father is merciful."

翻譯：「你們要慈悲，像你們的父慈悲一樣。」

Critical Analysis / 批判分析**:** The word οἰκτίρμων (*oiktírmōn*, "merciful, compassionate") is one of the characteristic attributes of Yahweh in the Septuagint (LXX). It directly translates the Hebrew רַחוּם (*raḥūm*). Consider Exodus 34:6:

οἰκτίρμων (*oiktírmōn*,「憐憫的、有同情心的」)一詞是七十士譯本(LXX)中耶和華的特徵性屬性之一。它直接翻譯了希伯來文 רַחוּם (*raḥūm*)。參考出埃及記34:6:

Hebrew: יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן **Transliteration:** *YHWH YHWH ʾēl raḥūm wəḥannūn* **LXX Greek:** Κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων **Transliteration:** *Kýrios ho theòs oiktírmōn kaì eleḗmōn* **Translation:** "The LORD, the LORD, a God merciful and gracious" 翻譯:「耶和華、耶和華，是有憐憫、有恩典的神」

When Jesus in Marcion's own *Evangelion* tells his disciples to be merciful "as your Father is merciful," using the same LXX vocabulary (*oiktírmōn*) that describes Yahweh, **he is directly identifying his Father with the God of Exodus 34:6 — the Creator God**. If the Supreme God had never previously interacted with the world and was completely unknown, there would be no existing framework to call him "merciful" — for mercy presupposes a prior relationship of forbearance. The very vocabulary of mercy that Jesus uses in Marcion's gospel is linguistically inseparable from the Creator's own self-description.

當耶穌在馬吉安自己的《福音書》中告訴門徒要慈悲「像你們的父慈悲一樣」，使用與描述耶和華相同的七十士譯本詞彙(*oiktírmōn*)，他直接將其父與出埃及記**34:6**的神——造物主——等同起來。如果至高神先前從未與世界互動且完全不為人知，那就沒有現成的框架可稱他為「慈悲的」——因為憐憫預設了一種先前的容忍關係。耶穌在馬吉安福音中使用的慈悲語彙，在語言學上與造物主自身的自我描述不可分割。

B. "Your Father…Is Kind to the Ungrateful and the Evil" (Evangelion / Luke 6:35)

「你們的父**……**恩待那忘恩的和作惡的」(《福音書》/ 路加福音**6:35**)
This passage is attested in Marcion's text by Tertullian (*Adv. Marc.* 4.17):

此段經文經特土良(《駁馬吉安》4.17)證實存在於馬吉安的文本中:

Greek: …καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

Transliteration: *…kaì ésesthe huioì hypsístou, hóti autòs chrēstós estin epì toùs acharístous kaì ponēroús.*

Translation: "…and you shall be sons of the Most High, for he is kind to the ungrateful and to the evil."

翻譯：「……你們就必作至高者的兒子，因為他恩待那忘恩的和作惡的。」

Critical Analysis / 批判分析**:** The title ὕψιστος (*hýpsistos*, "Most High") is the standard Septuagint rendering of the Hebrew עֶלְיוֹן (*ʿElyōn*), one of the most ancient titles of the God of Israel (cf. Genesis 14:18–22, Psalm 83:19 LXX). In Marcion's own text, Jesus calls his Father "the Most High" — a title that, in the entire Greek literary tradition available to the second century, refers exclusively to the God of the Hebrew Bible. If Jesus' Father were truly an alien, previously unknown deity, calling him by the Creator's most exalted title would be profoundly misleading to his hearers, all of whom would have understood ὕψιστος as referring to the God of Abraham, Isaac, and Jacob.

ὕψιστος (*hýpsistos*,「至高者」）的稱號是七十士譯本對希伯來文 עֶלְיוֹן (*ʿElyōn*) 的標準翻譯，是以色列之神最古老的稱號之一（參創世記14:18–22，詩篇83:19 LXX）。在馬吉安自己的文本中，耶穌稱其父為「至高者」——此一稱號在公元二世紀可獲得的整個希臘文學傳統中，專指希伯來聖經的神。如果耶穌之父真的是一位外來的、先前不為人知的神，用造物主最崇高的稱號來稱呼他，對他的聽眾而言將是極度誤導的，因為所有人都會把 ὕψιστος 理解為亞伯拉罕、以撒和雅各的神。

Furthermore, the statement that God "is kind to the ungrateful and the evil" **presupposes a God who has been actively governing the world** — one who interacts with the ungrateful and evil, distributing rain and sun. This is precisely the

Creator's activity (cf. Matthew 5:45), not that of an alien deity who never interacted with the world before Jesus' appearance.

此外，「恩待那忘恩的和作惡的」這一陳述預設了一位一直在積極治理世界的神——一位與忘恩者和作惡者互動、分配雨水和陽光的神。這正是造物主的活動（參馬太福音5:45），而非一位在耶穌顯現之前從未與世界互動的外來之神的活動。

C. Jesus Commands Obedience to the Mosaic Law (Evangelion / Luke 5:14)

耶穌命令遵守摩西律法（《福音書》/ 路加福音5:14）

This passage is attested in Marcion's *Evangelion* by both Tertullian (*Adv. Marc.* 4.9) and Epiphanius (*Panarion* 42):

此段經文經特土良（《駁馬吉安》4.9）和以彼凡尼（《百藥箱》42）共同證實存在於馬吉安的《福音書》中：

Greek (reconstructed): …ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον ὑμῖν.

Transliteration: *…apelthὸn deîxon seautὸn tôi hiereî, kaì prosénenge perì toû katharismoû sou kathὸs prosétatxen Mōÿsês, eis martýrion humîn.*

Translation: "Go, show yourself to the priest, and offer for your cleansing as Moses commanded, for a testimony to you."

翻譯：「去把身體給祭司察看，又要為你得了潔淨，照摩西所吩咐的獻上禮物，對你們作證據。」

Critical Analysis / 批判分析**:** This is devastating to Marcion's system. In his own accepted Gospel text, Jesus explicitly commands the healed leper to obey the Mosaic ritual law — the very law of the Creator God that Marcion claims Jesus came to abolish. The phrase "as Moses commanded" (καθὼς προσέταξεν Μωϋσῆς / *kathὸs prosétatxen Mōÿsês*) directly validates the Mosaic Torah as authoritative. If Jesus served a God

entirely alien to the Creator, commanding obedience to the Creator's law would be an act of submission to the enemy deity — a theological impossibility within Marcion's own framework.

這對馬吉安的體系是毀滅性的。在他自己所接受的福音文本中，耶穌明確命令被治癒的痲瘋病人遵守摩西禮儀律法——正是馬吉安聲稱耶穌前來廢除的造物主之律法。「照摩西所吩咐的」（καθὼς προσέταξεν Μωϋσῆς / *kathὸs prosétatxen Mōÿsês*）這一短語直接認可摩西五經的權威性。如果耶穌服事的是一位與造物主完全不同的神，命令人遵守造物主的律法將是向敵對之神臣服的行為——在馬吉安自己的框架中，這是神學上的不可能。

D. Jesus Affirms the Creator's Authority Over the Sabbath (Evangelion / Luke 6:5)

耶穌確認造物主對安息日的權柄（《福音書》/ 路加福音**6:5**）
Attested by Tertullian (*Adv. Marc.* 4.12) and Epiphanius (*Panarion* 42):

經特土良（《駁馬吉安》4.12）和以彼凡尼（《百藥箱》42）證實：

Greek: Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Transliteration: *Kýriós estin ho huiòs toû anthrṓpou kaì toû sabbátou.*

Translation: "The Son of Man is Lord even of the Sabbath."

翻譯：「人子是安息日的主。」

Critical Analysis / 批判分析**:** The Sabbath (τὸ σάββατον / *tò sábbaton*) is the Creator God's institution par excellence, established at creation (Genesis 2:2–3) and codified in the Decalogue (Exodus 20:8–11). By claiming lordship over the Sabbath, Jesus in Marcion's *Evangelion* claims authority over a *specific creation ordinance of the Demiurge*. If Jesus belonged to an entirely alien deity who had nothing to do with this world's creation, claiming lordship over the Sabbath would be meaningless and incoherent — one cannot be "Lord" of an institution one has no connection to. This

passage implicitly identifies the Son of Man with the authority of the God who created the Sabbath.

安息日（τὸ σάββατον / *tò sábbaton*）是造物主最典型的制度，在創世時設立（創世記2:2–3），並在十誡中明文化（出埃及記20:8–11）。通過宣稱對安息日的主權，馬吉安《福音書》中的耶穌宣稱對造物主的一個特定創造條例擁有權柄。如果耶穌屬於一位與這個世界的創造毫無關係的完全外來之神，宣稱對安息日的主權將是無意義且不連貫的——一個人不可能是他毫無關聯之制度的「主」。此段經文隱含地將人子與創設安息日之神的權柄等同起來。

3.2 The Apostolikon Undermines Marcion's Ditheism

《使徒書》顛覆馬吉安的二神論

A. "One God" in Marcion's Galatians (Galatians 3:20)

馬吉安《加拉太書》中的「一位神」（加拉太書**3:20**）

Though the precise extent of what Marcion retained in Galatians 3 is debated, the text of Galatians as a whole — which Marcion placed *first* in his canon, as the "most decisive epistle against Judaism" — contains the unambiguous declaration:

儘管馬吉安在加拉太書第3章中保留了多少內容存有爭議，但加拉太書整體——馬吉安將之放在正典的首位，視為「反對猶太教最具決定性的書信」——包含了明確的宣告：

Greek (Galatians 3:20): ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.

Transliteration: *ho dè mesítēs henòs ouk éstin, ho dè theòs heîs estin.*

Translation: "Now a mediator is not of one party only, but God is one."

翻譯：「但中保本不是為一面作的，神卻是一位。」

Critical Analysis / 批判分析**:** Paul's emphatic declaration ὁ δὲ θεὸς εἷς ἐστιν (*ho dè theòs heîs estin* — "but God is one") is a direct echo of the *Shema Israel* (Deuteronomy 6:4):

保羅強調的宣告 ὁ δὲ θεὸς εἷς ἐστιν (*ho dè theòs heîs estin*——「神卻是一位」)直接呼應了以色列的《示瑪》(申命記6:4):

Hebrew: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד **Transliteration:** *Šəmaʿ Yiśrāʾēl YHWH ʾĔlōhēnū YHWH ʾeḥād* **Translation:** "Hear, O Israel: the LORD our God, the LORD is one." 翻譯:「以色列啊，你要聽！耶和華我們的神是獨一的主。」

In the very epistle that Marcion prized above all others and placed at the head of his canon, Paul declares unambiguously that *God is one*. This is directly and irreconcilably opposed to Marcion's ditheism. If there were two gods, Paul — the apostle Marcion considers the sole authentic witness — would not have declared divine unity in the most emphatic terms available to him.

在馬吉安最為珍視、並置於正典之首的這封書信中，保羅明確地宣告神是一位。這直接且不可調和地反對馬吉安的二神論。如果存在兩位神，保羅——馬吉安認為的唯一真正見證人——不會以他所能使用的最強調語氣宣告神的合一性。

B. Paul Identifies the God of Abraham with the God of the Gospel (Galatians 4:22 — retained by Marcion)

保羅將亞伯拉罕的神等同於福音的神(加拉太書**4:22——**馬吉安保留)
Tertullian makes a crucial observation: in the entire Marcionite Galatians, the name of Abraham appears only once — at Galatians 4:22, which Marcion retained:

特土良做了一個關鍵的觀察:在整部馬吉安版《加拉太書》中，亞伯拉罕的名字只出現一次——在加拉太書4:22，這是馬吉安保留的:

Tertullian, *Adv. Marc.* 5.4.8: *"…the last mention of Abraham's name he has left untouched."*

Greek (Galatians 4:22, attested in Apostolikon): γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας.

Transliteration: *gégraptai gàr hóti Abraàm dýo huioùs éschen, héna ek tês paidískēs kaì héna ek tês eleuthéras.*

Translation: "For it is written that Abraham had two sons, one by the slave woman and one by the free woman."

翻譯:「因為律法上記著，亞伯拉罕有兩個兒子，一個是使女生的，一個是自主之婦人生的。」

Critical Analysis / 批判分析: The very retention of this verse is fatal to Marcion's system. By preserving a passage that quotes the narrative of Genesis — "it is written" (γέγραπται / *gégraptai*) — Marcion's own Paul appeals to the Old Testament as authoritative scripture. The allegorical argument Paul builds from this passage (Galatians 4:22–31) presupposes that the God who made promises to Abraham is the same God whose purposes are being fulfilled in the gospel. If the Creator God were a separate, inferior being, Paul's use of the Creator's own sacred history as a *positive theological resource* for understanding the gospel would be incoherent.

僅保留這一經節本身就對馬吉安的體系是致命的。通過保存一段引用創世記敘事的經文——「律法上記著」（γέγραπται / *gégraptai*）——馬吉安自己的保羅訴諸舊約為權威經文。保羅從此段經文建構的寓意論證（加拉太書4:22–31）預設了向亞伯拉罕作應許的神與福音中正在成就其旨意的神是同一位。如果造物主是一個分離的、低等的存有，保羅使用造物主自己的神聖歷史作為理解福音的正面神學資源將是不連貫的。

C. "The Curse of the Law" Presupposes the Creator's Authority (Galatians 3:13 — attested in Apostolikon)

「律法的咒詛」預設造物主的權柄（加拉太書3:13——《使徒書》中已證實）
Tertullian confirms this verse was present in Marcion's text:

特土良確認此經節存在於馬吉安的文本中：

Greek (Galatians 3:13): Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.

Transliteration: *Christòs hēmâs exēgórasen ek tês katáras toû nómou genómenos hypèr hēmôn katára, hóti gégraptai: Epikatáratos pâs ho kremámenos epì xýlou.*

Translation: "Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, 'Cursed is everyone who hangs on a tree.'"

翻譯：「基督既為我們受了咒詛，就贖出我們脫離律法的咒詛，因為經上記著：『凡掛在木頭上都是被咒詛的。』」

Critical Analysis / 批判分析: This passage, which Marcion used as a central text in his *Antitheses* to argue that the Creator God cursed Christ, actually proves the opposite of what Marcion intended. Paul quotes Deuteronomy 21:23 as authoritative Scripture ("it is written" — γέγραπται / *gégraptai*). The logic of the entire passage depends on the Creator's Law having real binding authority that must be redeemed *from within*, not dismissed as the product of an alien, hostile deity. The verb ἐξηγόρασεν (*exēgórasen*, "redeemed, bought out") is a commercial and legal metaphor implying that Christ paid the debt owed *within the same legal system* — the Creator's law. If the law belonged to a separate god with no authority over the Supreme God's domain, there would be nothing to "redeem" — one simply walks away from a system that has no jurisdiction.

這段經文——馬吉安在其《對立論》中用作核心文本來論證造物主咒詛了基督——實際上證明了與馬吉安意圖相反的結論。保羅引用申命記21:23為權威經文（「經上記著」——γέγραπται / *gégraptai*）。整段經文的邏輯取決於造物主的律法擁有真正的約束力，必須從內部贖出，而非將之視為外來敵對之神的產物而加以否定。動詞 ἐξηγόρασεν (*exēgórasen*，「贖出、買出」）是一個商業和法律隱喻，暗示基督在同一法律體系——造物主的律法——之內償還了所欠的債。如果律法屬於一個對至高神的領域沒有管轄權的分離之神，就沒有什麼需要「贖出」的——一個人只需離開一個對他沒有管轄權的體系。

3.3 The Evangelion's Passion Narrative Contradicts Docetism

《福音書》的受難敘事反駁幻影說

A. "Behold My Hands and My Feet" (Evangelion / Luke 24:39)

「你們看我的手、我的腳」（《福音書》/ 路加福音**24:39**）
Attested by Tertullian (*Adv. Marc.* 4.43) as present in Marcion's text:

經特土良（《駁馬吉安》4.43）證實存在於馬吉安的文本中：

Greek: Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

Transliteration: *Ídete tàs cheîrás mou kaì toùs pódas mou, hóti egṓ eimi autós; psēlaphḗsaté me kaì ídete, hóti pneûma sárka kaì ostéa ouk échei, kathṑs emè theōreîte échonta.*

Translation: "See my hands and my feet, that I am myself. Touch me and see, for a spirit does not have flesh and bones as you see that I have."

翻譯：「你們看我的手、我的腳，就知道實在是我了。摸我看看，魂無骨無肉，你們看，我是有的。」

Critical Analysis / 批判分析: This is the most devastating passage against Marcionite Docetism within Marcion's own canon. The risen Jesus explicitly distinguishes himself from a πνεῦμα (*pneûma*, "spirit/phantom") by appealing to his physical, tangible body — σάρκα καὶ ὀστέα (*sárka kaì ostéa*, "flesh and bones"). He invites the disciples to ψηλαφήσατε (*psēlaphḗsate*, "touch, handle, feel") him — a verb of concrete, physical tactile contact. If Jesus were a phantom without a real body (as Marcion taught), this entire speech becomes a deliberate deception by the Supreme God's emissary — which contradicts the Marcionite claim that the Supreme God is defined by pure truth and goodness.

這是馬吉安自身正典中反對馬吉安幻影基督論最具毀滅性的經文。復活的耶穌明確地將自己與πνεῦμα（*pneûma*，「靈/幻影」）區分開來，訴諸其有形的、可觸摸的身體——σάρκα καὶ ὀστέα（*sárka kaì ostéa*，「肉和骨」）。他邀請門徒ψηλαφήσατε（*psēlaphḗsate*，「摸、觸摸、觸覺」）他——一個具體的、物理性觸覺接觸的動詞。如果耶穌是一個沒有真實身體的幻影（如馬吉安所教導的），這整段話就成了至高神使者的蓄意欺騙——這與馬吉安主義聲稱至高神以純粹真理和良善為定義的主張相矛盾。

B. Jesus Eats Fish and Honeycomb (Evangelion / Luke 24:42–43)

耶穌吃魚和蜂蜜（《福音書》/ 路加福音**24:42–43**）
Also attested in Marcion's text:

同樣在馬吉安的文本中得到證實：

Greek: …καὶ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου· καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

Transliteration: *…kaì epédōkan autôi ichthýos optoû méros kaì apò melissíou kēríou; kaì labὸn enṓpion autôn éphagen.*

Translation: "…and they gave him a piece of broiled fish and some honeycomb. And he took it and ate before them."

翻譯:「……他們便遞給他一片燒魚和一塊蜂房。他就在他們面前吃了。」

Critical Analysis / 批判分析: A phantom cannot eat. The act of eating — taking material food (ἰχθύος ὀπτοῦ / *ichthýos optoû*, "broiled fish") into one's body and consuming it ἐνώπιον αὐτῶν (*enṓpion autôn*, "before them," i.e., as witnesses) — is a demonstration of physical embodiment. Marcion's own *Evangelion* narrates this event without qualification or symbolic reinterpretation. The risen Christ in Marcion's own text performs an act that is logically incompatible with Docetic Christology.

幻影不能吃東西。吃的行為——將物質性食物(ἰχθύος ὀπτοῦ / *ichthýos optoû*,「燒魚」)取入身體並在ἐνώπιον αὐτῶν(*enṓpion autôn*,「在他們面前」,即在見證者面前)食用——是肉身實體的證明。馬吉安自己的《福音書》敘述了這一事件,沒有附加條件或象徵性的重新解釋。馬吉安自己文本中的復活基督執行了一個在邏輯上與幻影基督論不相容的行為。

3.4 The Evangelion's Own Narrative Affirms the Unity of Salvation History

《福音書》自身的敘事確認救贖歷史的統一性

A. "Father, Forgive Them" (Evangelion / Luke 23:34)

「父啊,赦免他們」(《福音書》/ 路加福音**23:34**)
Greek: Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν.

Transliteration: *Páter, áphes autoîs; ou gàr oídasin tí poioûsin.*

Translation: "Father, forgive them, for they do not know what they are doing."

翻譯:「父啊,赦免他們!因為他們所做的,他們不曉得。」

Critical Analysis / 批判分析: In Marcion's theology, the Creator God is characterized as judicial and wrathful, while the Supreme God is defined as pure forgiveness. Yet here, Jesus does not invoke a *different* God from the one the crucifiers serve. He prays to "Father" (*Páter*) to forgive those who are acting under the jurisdiction of the Creator's world. If the Supreme God had no authority over the Creator's subjects, the prayer would be meaningless — the Supreme God could not "forgive" people within a legal-spiritual system over which he has no jurisdiction. The very act of forgiving presupposes *sovereignty* over the domain in which the offense occurred. Jesus' prayer thus implicitly identifies his Father as the God who has authority over all — the Creator himself, reconciling the world to himself.

在馬吉安的神學中，造物主被描述為審判的和忿怒的，而至高神被定義為純粹的赦免。然而在此，耶穌並未呼求一位與釘十字架者所服事之神不同的神。他向「父」（*Páter*）祈禱，求赦免那些在造物主世界管轄下行事的人。如果至高神對造物主的臣民沒有權柄，這禱告將是毫無意義的——至高神不可能在一個他沒有管轄權的法律-屬靈體系中「赦免」人。赦免的行為本身就預設了對罪行發生之領域的主權。因此，耶穌的禱告隱含地將其父等同於那位對一切擁有權柄的神——造物主自己，使世界與自己和好。

B. The Passover Observance (Evangelion / Luke 22:15)

逾越節的遵守（《福音書》/ 路加福音**22:15**）
Attested by Tertullian (*Adv. Marc.* 4.40):

經特土良（《駁馬吉安》4.40）證實：

Greek: Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

Transliteration: *Epithymíāi epethýmēsa toûto tò páscha phageîn meth' hymôn prò toû me patheîn.*

Translation: "With desire I have desired to eat this Passover with you before I suffer."

翻譯:「我很願意在受害以先和你們吃這逾越節的筵席。」

Critical Analysis / 批判分析**:** The Passover (τὸ πάσχα / *tò páscha*) commemorates the Exodus — the foundational salvific act of the Creator God, Yahweh, who delivered Israel from Egypt. It is inseparable from the Hebrew Bible's narrative of divine election and redemption. In Marcion's own *Evangelion*, Jesus not only participates in this Creator-ordained feast but expresses intense, emphatic desire to do so — Ἐπιθυμίᾳ ἐπεθύμησα (*Epithymíāi epethýmēsa*), a Hebraistic construction (cognate accusative) expressing superlative intensity. If Jesus were the agent of an alien deity hostile to the Creator, his passionate desire to observe the Creator's foremost liturgical institution would be an act of deep and inexplicable contradiction.

逾越節(τὸ πάσχα / *tò páscha*)紀念出埃及——造物主耶和華將以色列從埃及拯救出來的根基性救贖行動。它與希伯來聖經中神聖揀選和救贖的敘事不可分離。在馬吉安自己的《福音書》中，耶穌不僅參與了這個造物主所設立的節期，而且表達了強烈的、著重的渴望——Ἐπιθυμίᾳ ἐπεθύμησα(*Epithymíāi epethýmēsa*)，一個希伯來式的結構(同源賓語)，表達最高級的強度。如果耶穌是一位敵對造物主的外來之神的代理人，他對遵守造物主最重要的禮拜制度的熱切渴望將是一個深刻且無法解釋的矛盾。

3.5 Internal Contradictions in the Antitheses' Own Logic

《對立論》自身邏輯的內部矛盾

A. The Good Tree / Bad Tree Analogy Refutes Ditheism

好樹/壞樹的類比駁斥二神論

Marcion's *Antitheses* used Luke 6:43–44 as the foundational argument for two gods:

馬吉安的《對立論》使用路加福音6:43–44作為二神論的基礎論證:

Greek (Evangelion / Luke 6:43–44): Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται.

Transliteration: *Ou gár estin déndron kalòn poioûn karpòn saprón, oudè déndron sapròn poioûn karpòn kalón. Hékaston gàr déndron ek toû idíou karpoû ginősketai.*

Translation: "For no good tree bears bad fruit, nor again does a bad tree bear good fruit. For each tree is known by its own fruit."

翻譯：「好樹不結壞果子，壞樹不結好果子。因為各樹是從其果子認出來的。」

Critical Analysis / 批判分析: Marcion argued: the Creator made an evil world (bad fruit), therefore he is a bad tree; the Supreme God brings salvation (good fruit), therefore he is a good tree — ergo, two gods. But this reasoning turns against Marcion's own system in a devastating way. If the Creator is the "bad tree," then *nothing good can come from his creation*. Yet Marcion's own *Evangelion* acknowledges good things within the Creator's world: acts of faith (the centurion in Luke 7:9), righteous individuals (Joseph of Arimathea, Luke 23:50–51, called ἀγαθός / *agathós*, "good," in Marcion's text), and even the capacity for repentance among those created by the Demiurge. If the Creator's world contains genuine goodness, then by the logic of Marcion's own parable, the Creator cannot be simply a "bad tree." The analogy, faithfully applied, refutes ditheism.

馬吉安論證：造物主造了一個邪惡的世界（壞果子），因此他是一棵壞樹；至高神帶來救贖（好果子），因此他是一棵好樹——所以有兩位神。但這一推理以毀滅性的方式反過來攻擊馬吉安自己的體系。如果造物主是「壞樹」，那麼他的創造中不可能有任何好的事物。然而馬吉安自己的《福音書》承認造物主世界中的好事物：信心的行為（路加福音7:9的百夫長）、義人（路加福音23:50–51的亞利馬太人約瑟，在馬吉安的文本中被稱為ἀγαθός / *agathós*，「好人」），甚至造物主所創造之人的悔改能力。如果造物主的世界包含真正的良善，那麼按

照馬吉安自己比喻的邏輯，造物主不可能僅僅是一棵「壞樹」。忠實地應用此類比，反而駁斥了二神論。

B. The "Alien God" Who Miraculously Heals Within the Creator's Domain

在造物主領域內行神蹟醫治的「外來之神」

Throughout Marcion's *Evangelion*, Jesus heals physical bodies (Luke 5:12–13, the leper; Luke 5:24, the paralytic; Luke 7:14–15, raising the dead at Nain). Every one of these miracles restores and perfects the Creator's *material* creation. If material reality were inherently evil and the product of an inferior deity, why would the Supreme God's agent devote his ministry to *fixing* the Creator's work rather than destroying it? Each healing miracle is an implicit endorsement of the goodness of physical existence — an affirmation that bodies *ought* to function well, that sight *ought* to see, that life *ought* to continue. This is a theology of creation, not a theology of cosmic alienation.

在馬吉安的整部《福音書》中，耶穌醫治肉體（路加福音5:12–13，痲瘋病人；路加福音5:24，癱子；路加福音7:14–15，在拿因復活死人）。每一個神蹟都恢復和完善了造物主的物質創造。如果物質現實本質上是邪惡的、是低等之神的產物，為什麼至高神的代理人要把他的事工奉獻於修復造物主的工作而非摧毀它？每一個醫治神蹟都是對物質存在之良善的隱含認可——確認身體應當良好運作，視力應當看見，生命應當延續。這是一種創造神學，而非宇宙疏離的神學。

CONCLUSION

結論

This thesis has demonstrated that Marcionism's theology is refuted from within by its own canonical sources. Using exclusively Marcion's *Evangelion*, *Apostolikon*, and the reconstructed fragments of the *Antitheses* — the only texts Marcionism accepted as authoritative — we have shown that:

本論文已證明馬吉安主義的神學被其自身的正典文獻從內部駁斥。專門使用馬吉安的《福音書》、《使徒書》及《對立論》的重建殘篇——馬吉安主義所接受的唯一權威文本——我們已顯示：

First 第一, the *Evangelion* repeatedly identifies Jesus' Father as the God who governs the created order, using titles (ὕψιστος / *hýpsistos*), attributes (οἰκτίρμων / *oiktírmōn*), and institutions (the Sabbath, the Passover, the Mosaic Law) that are exclusive to the Creator God of the Hebrew Bible. Marcion's own Jesus is inseparable from the God of Israel.

《福音書》反覆地將耶穌之父等同為治理受造秩序的神，使用的稱號（ὕψιστος / *hýpsistos*）、屬性（οἰκτίρμων / *oiktírmōn*）和制度（安息日、逾越節、摩西律法）都是希伯來聖經造物主的專屬。馬吉安自己的耶穌與以色列的神不可分割。

Second 第二, the *Apostolikon* — Marcion's Pauline canon — declares that "God is one" (Galatians 3:20), appeals to the authority of the Hebrew Scriptures through "it is written" formulae (Galatians 3:13; 4:22), and presupposes a single redemptive economy in which the law and the gospel are successive stages of one divine plan — not competing revelations from rival deities.

《使徒書》——馬吉安的保羅正典——宣告「神卻是一位」（加拉太書3:20），通過「經上記著」的公式（加拉太書3:13；4:22）訴諸希伯來經文的權威，並預設了一個單一的救贖經綸，在其中律法和福音是一個神聖計畫的連續階段——而非來自對立神明的競爭啟示。

Third 第三, the *Evangelion's* passion and resurrection narratives explicitly and emphatically affirm the physical reality of Jesus' body — "flesh and bones" (σάρκα καὶ ὀστέα / *sárka kaì ostéa*) — directly contradicting Marcionite Docetism.

《福音書》的受難和復活敘事明確且強調地確認耶穌身體的物質現實——「肉和骨」（σάρκα καὶ ὀστέα / *sárka kaì ostéa*）——直接反駁馬吉安主義的幻影說。

Fourth 第四, the internal logic of the *Antitheses* collapses under scrutiny: the good tree/bad tree parable, faithfully applied to the data of Marcion's own *Evangelion*, demonstrates that the Creator's world contains genuine goodness — which refutes the premise that the Creator is an evil or merely just deity.

《對立論》的內在邏輯在審視下崩潰：好樹/壞樹的比喻，忠實地應用於馬吉安自己《福音書》的資料，證明造物主的世界包含真正的良善——這駁斥了造物主是一位邪惡或僅僅公義之神的前提。

In sum, Marcionism's own scriptures bear witness against it. The theological system Marcion erected could only be maintained by reading his own canon with radical selectivity, ignoring vast swathes of his own authoritative texts. When those texts are read whole, they testify to what the historic Christian faith has always confessed: that the God who created the heavens and the earth is the same God who, in the fullness of time, sent forth his Son — not as a phantom but in real flesh — to redeem the world he had made.

總而言之，馬吉安主義自己的經文為其自身作了反面見證。馬吉安所建立的神學體系只能通過以激進的選擇性閱讀他自己的正典來維持，忽略其自身權威文本的大量內容。當那些文本被完整閱讀時，它們見證了歷史基督教信仰一直所告白的：創造天地的神就是在時候滿足之時差遣他的兒子的那同一位神——不是作為幻影，而是以真實的肉身——來救贖他所創造的世界。

馬吉安主義的經文自我作證：其神學是不成立的。

Soli Deo Gloria 惟獨歸榮耀與神

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